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THE NEW YORK

LATIN LEAFLET

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Give Good Ideas
a Chance,
Come Whence
They May

VOL. 1

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The internal purpose of this publication is to provide a Clearing House for secondary classical teachers in New York and vicinity or anywhere else; to afford an opportunity to younger classical scholars anywhere for the publication of their more modest endeavors along the line of original work, which might not otherwise see the light; to stimulate the teaching and quicken the student activity in the classical work in the high schools of Greater New York. The external purpose is to establish one or more College-entrance-scholarships for the most successful graduates from high schools in New York City, to be awarded on a competitive examination. The proceeds over and above expenses will be devoted to a scholarship fund. The labor involved is a labor of love.

TRUSTEES OF THE SCHOLARSHIP FUND

ARTHUR S. SOMERS, Central Board of Education

The Second Meeting of The Latin Club

Thirty-eight ladies and gentlemen sat down to The Latin Club luncheon given at the Hotel Albert on last Saturday. Professor Sihler's address on "Ideals and Experiences" or "School, College and University" was greatly appreciated. His chief point was that Latin should be taught not only *legendo* but also and most emphatically *scribendo et dicendo*, in support of which view he quoted Quintilian's famous passage containing this advice. During the course of the meeting thirty new signatures were appended to the constitution.

The regular annual meeting of the Club, which is also the last meeting of the year, will be held on May 4. Professor Bennett of Cornell University has kindly consented to be present on that occasion.

A Fourth Communication from Our Traveling Correspondent

PHILADELPHIA, February 18, 1901
To The Latin Leaflet:

Owing to a severe attack of the grippe I was enabled to-day, for the first time for several weeks, to resume my duties as correspondent, and in order to secure material I visited an annex to a noted secondary school in this city to witness some instruction in first year Latin.

At this annex only first year pupils are found, and the garret of the building serves as the place of meeting. I first had the pleasure of hearing Dr Zeimlich conduct a beginning class in Latin with a register of over 40. I was glad to see a rational text-book in use here. The lesson was the last half of LXIV. The manner of introducing written work was a commendable feature of his teaching; at least

I can be excused for approving when I explain that I have used the same method myself with gratifying results. He would explain a principle, as for instance, the "Ablative of Agent", and then require the whole class to write an original simple Latin sentence illustrating the rule. Certain ones would then be picked out to read their results, and these would be briefly discussed. It seemed to prove an effective and practical method of fixing the working of the principle. When the illustration of the "Ablative of Separation" came up, however, I was somewhat disappointed to see an entire lack of differentiation. He first went over the model sentences which were as follows:—*Hōc mē liberā periculō; Hīc homō cibō caret; Germānī Rōmānōs ā finibus suis arcēbant.* His final comment was: "You see you can omit the preposition or use it as you please". Then the class was directed to write simple original sentences embodying this principle. They caught the general idea of the principle very well; but, as I expected, every sentence offered showed a concrete Ablative with the preposition. These results were interesting in that they showed how the tender mind gropes after the concrete. The universal use of the preposition indicated the need which they felt for an external sign. But these results did not show a thorough understanding of the principle, and, judging from the teacher's comments, he did not himself appreciate the philosophy of the construction. A closer examination of the model sentences, even, would have revealed (although the author himself does not comment on it) that, in general, the preposition is employed only with concrete nouns, where the separation is literal. With abstract nouns, on the contrary, where the separation is figurative, the preposition is not employed. Exceptions to this principle are either metaphorical or can be easily explained, so that they are clearly seen to be confirmatory. There is nothing in this simple distinction beyond the easy grasp of young pupils, and it is not only more scientific to teach such simple differentiations, but for that very reason it is subjectively more satis-

factory to the class. Again, what appeals to their reasoning power is more likely to stick than what is left entirely to their memories. It is just the opposite of the truth to say that a preposition may be used at will, or not, in this construction. I should judge that Dr Zeimlich is a good effective teacher, but I should also judge that he was entirely innocent of these distinctions.

I noticed one more slip. The sentence "Alexander, patre mortuō, rēgnum iniit" was being discussed. "Mortuō" was explained as an adj. agreeing with "patre", which was given as an "Ablative Absolute". So far, so good. The translation of "patre mortuō" was given as "his father being dead" and so accepted. This was followed by the question: "Why is not the participle 'being' expressed?" A clever girl responded, following the lead of the teacher: "Because there is none". (She may have meant that *sum* wants a pres. part.) The error, of course, was in regarding "mortuō" as an adj. independent of its participial nature. The necessary participle is at hand in "mortuō" itself (*morior*). While these matters were very vividly impressed upon my mind, I nevertheless behaved as every well-behaved visitor should and said nothing.

I was graciously permitted, however, in the next recitation which I visited, to relieve the pressure of the inward steam of self-control by the safety-valve of a question. Herr Hochheimer was the teacher, and the class a second term Latin class as before. The lesson was § 240 of LIV in C & D with some additional work which was not reached. The aforesaid safety-valve was opened by the first sentence: "Vēnī ut manērem". The translation "I came that I *may* stay" was allowed to stand even on a second reading, but the translation "I came to stay" was commendably pointed out as better and more English. The reason for the mode of "manērem" was asked and the answer "Result" was given. "What! Result?" queried the teacher. "No, Purpose", responded the pupil. "Certainly", replied the teacher, and another point was about to be taken up, when I begged the privilege of a question, which was graciously allowed. "How do you know that manērem is Purpose?" I asked; she did not know. "Then so far as you know, it might be 'Result'?" She admitted that it might. Volunteers were invited. One responded: "It is Purpose, because of the meaning of the sentence". "What do you mean by *meaning* of the sentence?" "The sense of it", came the

answer. "What do you mean by the *sense* of it?" "Why, the way the Romans reasoned". "How did the Romans reason?" "We don't know how the Romans reasoned" was the reply. Here Herr Hockheimer hurried to the rescue with "That seems a good answer. We can hardly be expected to know how the Romans reasoned". It was then clearly my move, and I captured the queen, to say nothing of the pawns, by pointing out the simple distinction that Purpose was personal; that only sentient beings could conceive of purposes. The personal subject of "vēnī" formed the basis and the origin of the purpose of the action. Purpose is voluntary and personal; Result is involuntary and impersonal. Thus Result only can follow impersonal verbs, while Purpose cannot. Cause and effect are apparent in Result, not in Purpose.*

Soon the sentence "Dux timuit ut militēs venirent" put in an appearance, and was correctly translated. When inquiry was made about the "ut", the pupil responded very nicely that "ut" after a verb of fearing meant "that not". "Correct" said the instructor who then remarked that the subject of the subjunctive with verbs of fearing was hard for them to understand and so he had not insisted on anything further than the answer given. I was then permitted to give another pull to my safety-valve, and asked the pupil to substitute the English verb "to doubt" for the verb of fearing. The sentence was then read: "The general doubted that the soldiers would come". "Good! Does that leave a negative or a positive effect on the mind?" "A negative effect". "Certainly. What word in this English sentence is responsible for this negative effect which the mind feels?" "The verb *doubted*". "Right! Then in English the verb 'to doubt' is a negative verb. Now in Latin a verb of fearing affected the Roman mind as a negative just as the verb 'to doubt' does the English mind. Hence the negative is in the verb and not in the 'ut' ". There seemed to be an immediate atmosphere of keen understanding manifest in the class.

I got on the whole a very favorable impression of Herr Hochheimer's teaching, but I feared that he was too well satisfied with mechanical answers. A class can easily get into the habit of giving a given set of answers for a given set of questions, without being any the wiser therefor. SEA SURFACE.

*Professor Bennett seems to ignore entirely the "personal equation" in his treatment of the *dignus qui* clauses, for instance, when he regards them as purpose clauses, though he is careful to cite as examples only those depending on verbs with personal subjects.